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forming these chores, the father will delegate them according to ability, sex, and age qualifications, or else the mother will direct the household management from her bed. In any case, a husband tends to relieve his wife of major duties during accouchement. Sometimes husbands make a cradle for the newborn child, although this is usually done in anticipation several months before delivery. Rattles and gewgaws might also be made by the father or other members of the household, as well as by friends and relatives who visit to see the baby and congratulate the parents.

A man seems to enjoy crooning to his newborn child and spends a good deal of his leisure time caressing it and holding it after the mother has returned to her normal household routine. Parents are quite patient with children, rarely speaking harshly to them or slapping them. While there is variation in handling children who are older, treatment of small babies seems to be uniformly gentle, if not consistently affectionate. Both father and mother take turns soothing a squalling infant. As long as there are infants in the household, a father is necessarily involved in such activities. I saw an instance in which a man soothed three toddlers at once each night during the two months I was a guest in his house. Not only did he demonstrate utmost patience, but he attempted to tell them instructive stories all the while—little of which I am sure they were able to understand.

So much attention is given infants and they are caressed so openly that it seems not unreasonable to think that the display of affection toward them is an outlet for the traditionally suppressed feelings between husband and wife which characterize all but the first months or earliest years of most marriages. The relationship between husband and wife surely alters perceptibly after children are born and companionship replaces the afore-mentioned romantic and otherwise atypical behavior, such as holding hands and singing love songs.

As the family increases, so does the mother's status within it. This depends on her importance in caring for the younger children and training them in the tasks they will perform during childhood and early adolescence. The husband openly recognizes his wife's importance in these matters, which reaffirms the cooperative relationship that is the keystone of family structure. Socialization, practical education, the channeling of anger, envy, possessiveness, and so forth devolve mainly upon the mother during the period when her children are young. She mediates to a great extent the attitudes and

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rights become established over time according to traditional Mapuche views.

The relatively recent notion of private ownership of land is coming into conflict with the traditional idea of the household as a land-holding unit, and is challenging the extended-family ideal, even though in communities having reservation status no individual titles to land exist. It may be just as a man's married sons are becoming increasingly independent and own-family oriented that their father is approaching senility or death and that the question of inheritance looms large. The land a man's married sons farm to support their own wives and children has been "given" to them at the time they married and, as I shall explain later, constituted the single most important part of bride-price. Only the availability of sufficient land makes marriage possible, and certain rights to this land are accorded a bride in the establishment of lineage rights over her and her children.

While the paterfamilias is alive and in control of his land, his sons operate their shares of it only by his sufferance, and to that extent are under his economic control. The paterfamilias is under moral obligation to make a final legal (*admapu*) transfer of fields to his married sons, but he is also concerned with the welfare of his wife and younger children. There arises some conflict of interest here, and it may cause the dissolution of the extended-family arrangement.

With the death of the paterfamilias, therefore, extended-family solidarity in the economic sphere might receive a fatal blow. Tensions which were effectively restrained while the father lived or was in his vigor might mount and bring about the end of family unity. The historic solution for reducing tension — migration — is no longer feasible. While disgruntled members of an extended family can of course leave the reservation, they must then be prepared to give up the Mapuche way of life for that of hired laborers in Chilean society.

THE COMPOUND FAMILY

Compound families tend to have a polygynous unit and, on this basis alone, differ from both elementary and extended families. A compound polygynous family is composed of several overlapping elementary families, since one man is husband and father in each of the elementary units. Furthermore, another feature which distinguishes compound polygynous families from extended families is that in the